

directions, as also for conduct in the various employments and engagements of secular life. In 1 Tim. chap. iii., the Apostle says of a "*bishop*," he must be, "the husband of one wife,"—"one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Now, in these few words of inspired scripture, there are two points clearly made out against the Archbishop; and the teachings of Rome, namely—a *Church* is not composed merely of a bishop, or the clergy; and also, that a *bishop*, and doubtless an *archbishop* also, may for kind *companionship*, and for *comfort*, have a wife and children; and *deacons* also, as mentioned in another part of the epistle. But these enjoyments, approved of by heaven, they wilfully reject, or rather are arbitrarily and unjustly deprived. In James v. 14, the "*elders of the church*" are mentioned.

The Apostle John, in his 3rd Epistle,—when remarking on the conduct of the "prating" Diotrephes, towards some of the brethren,—says, he "casteth them out of the church." Surely these were not bishops and other clergy. But even more than enough, on the point, has been given from the Scriptures. A few proofs may be added from church history, in the earliest ages; and they shall *first* be given, regarding the bishops, and other eminent characters of the Church of Rome. Clement, its third bishop, following Linus and Anencletus, about A.D. 70, in treating of the constitution of the church, mentions it as composed of two parts,—"*the Clergy and the laity*." Fabianus, and Cornelius also, *bishops of Rome* in the *third* century, were chosen, "by the suffrages of the clergy, and the people" and also a previous bishop, named Anterus, in the second century. In a letter of the clergy of Rome, to the clergy of Carthage, the conclusion says;—"the brethren which are in bonds salute you, and the presbyters, and the whole church." This clearly shows the same distinction of *clergy* and *laity*, in the constitution of a church; and of *Rome* too. The celebrated Origen, Tertullian, Irenæus, and other eminent christian writers, in the second and third centuries, mention the same distinction, of the *clergy* and *people* as component parts of a church. Ignatius writes;—"if the